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## Shall the Five Year Movement Succeed?

*C. Y. Cheng*

Two years have passed since the launching of the Five Year Movement January 1, 1930. In senses more than one it has done much to stimulate interest and arouse a spirit of expectancy. A changed attitude has come over the churches throughout the country. Instead of a defensive attitude, there has arisen a new desire to move forward. The attention of the churches has been shifted from the negative to the positive, from inertia to activity. Many persons have gained a fuller and clearer understanding of the meaning of Christian discipleship. They have come to see that it touches not only parts of life, but the whole of life. They are manifesting a growing desire to see the principles and ideals of the Christian religion penetrate all human relationships, personal, social, national, and international. They are making a bold attempt to apply the principles of Christ to all departments of life, believing that Christianity is sufficient to meet the demand.

Furthermore, there has been a definite growth in evangelistic fervor, evidenced by the keenness shown in the numerous evangelistic campaigns held from time to time. Most meetings of this kind were attended by large crowds of Christian people. Many have been greatly stirred and helped. This is especially true of meetings for the deepening of the spiritual life of Christians.

The Five Year Movement cannot, of course, and should not claim that all these changes in attitude and spirit are the result of its efforts. It is, however, safe to say that the movement has contributed in some measure in turning the tide in the churches from one of depression, due to the anti-Christian movement of 1922, and other developments that, directly or indirectly, have affected unfavorably Christian work, to one of hopefulness.

We have many reasons for thankfulness to God for that measure of blessing that has been ours during this period of trial. There is yet, however, a great deal more needing to be done. The spiritual struggle between Christian and anti-Christian forces is likely to be a long one. We are still far from being well-prepared and equipped for such a spiritual warfare. We need not fear that the power of the Christian religion is waning. We must not, on the other hand, deceive ourselves into thinking that the time has come to celebrate the victory of the Christian enterprise. If the Five Year Movement is to reach a successful issue, the coming three years will need to be characterized by a more vital faith, and by a larger measure of cooperative effort. The continued endeavor to attain the goals set for the movement is likely to prove more difficult during the next three years, and for the following reasons.

In the first place, the novelty of the movement is gradually wearing off. The name Five Year Movement itself is becoming commonplace, and may soon cease to arouse enthusiasm. Furthermore, in a movement of this nature, it is not easy to tabulate results and to mark positive advances. What is aimed at is not anything that can be easily tabulated, nor any results of a sensational nature; but rather a steady and sane growth in Christian living. There are, moreover, still many forces opposing the Christian faith that have to be reckoned with. The word of our Lord to his disciples, "watch and pray," is applicable in full force to this effort of His children.

In addition to this, we are engaged in a national struggle which will undoubtedly affect the Christian movement in more ways than one. We do not here wish to enter into a discussion of the Japanese invasion of China, beginning in Manchuria on that fatal day, September 18th, 1931. Japan's intention appears to many in this land to be the conquest of China. Her actions threaten the very existence of the nation. We are convinced that the Christian movement has a special part to play at a time like this. It must not fail to fulfill its mission and to perform its task.

The protection of personal life and property must of course, receive due consideration. But more important than these is the fulfilling of our mission to the nation. The Five Year Movement is, therefore, appealin to the entire Christian forces in China for mobilization and consolidation, to meet China's need at this hour of her trial. Mission boards abroad, Mission agencies in China, missionaries and Chinese workers are earnestly asked to stand by China and render her the greatly needed moral and spiritual help. We need their help at a time like this. We need to face squarely the question of the nature of the spiritual contribution the Christian religion can make to China at large, and to the Christian community in particular at such a time. Let us try to answer the question, however inadequate the answer may be.

In the first place there is need of spiritual discernment, with a true understanding of the meaning and significance of the present situation. Secondly, there is need of spiritual courage in facing this critical period. We must dare to believe in God, dare to stand for justice, in spite of the apparent success of might and force. Thirdly, we need spiritual determination to follow in the steps of the Master regardless of consequences, in faith that love, peace and justice will march forward triumphantly in the end. These and other contributions at the present juncture will be of great value in preparing and sustaining the people, particularly Christians, to face any eventualities.

Readers of the BULLETIN are already familiar with the lines along which the Christian forces taking

part in the Five Year Movement are seeking to make some definite advance. These are not new, but we need to keep them ever in view and to press forward toward the attainment of our goal, the strengthening of the religious faith of Christians and the more general practice by them of the Christian way of life on the one hand, and the sharing with others of our Christian blessings on the other hand.

As a means to this end the churches are called upon:

1. To make the scriptures accessible to all Christians through continuous efforts on the part of Church authorities to overcome illiteracy among their membership, and hereafter not to admit illiterates to the Church without first endeavoring to teach them to read.

2. To devote more attention to the religious instruction of their members and of all under their care. This is peculiarly pressing at the present time owing to the necessity of providing this teaching apart from our elementary and secondary schools. There is need of improving both the quality and the quantity of such teaching. It is fundamental to the development of personal character without which no strong Christian communities can be built.

The Report on Religious Education and the material issued by the Committee on Christianizing Home Life both contain much that is suggestive and useful for those who wish to make an advance along these lines. The National Committee for Christian Religious Education in China, composed of full time workers in Religious Education of different Church bodies, is prepared to assist with advice, and in the conduct of institutes and conferences.

3. To increase greatly the number of truly Christian families, that children may from their earliest infancy be brought up in the environment of a Christian home, learning at their mother's knee their first lessons about God and Christ and the Christian way of life.

4. To help all Christians to a truer understanding of their Christian stewardship; to learn that life is given them in trust, that they are not their own, but have been bought with a price; that they are here to serve God in serving their fellowmen, by offering both themselves and their possessions. No great advance in the spread of the Christian religion in China is likely to take place until this fourth goal of the Five Year Movement is both recognized and strenuously sought.

5. To help pastors and other Christian workers to a clearer understanding of the relation of the economic side of life to the development of healthy Christian individuals and strong and useful Christian communities. The increasing emphasis being given in recent years to this aspect of Christian work is illuminating. It is seen in industrial missions in this and other lands, and in the founding of agricultural colleges, and more recently in the establishment of the "Agricultural Missions Foundation." The National Christian Council at the last biennial meeting definitely included this as one of the emphases to be pushed in the Five Year Movement.

In the promotion of the above efforts, both in city and country, the Five Year Movement endeavors to make clear that it is of the utmost importance:

6. To pay special attention to the problems of impressing on the youth of the nation at this time of national reconstruction, that the Christian Church is vitally interested and believes itself to be in a position to take an active and fundamentally important part therein, inasmuch as such reconstruction is dependent upon the character of the individuals and groups of which the nation is composed.

The Five Year Movement accordingly calls upon all pastors and Christian educators to cultivate closer relations with the youth with whom they are in touch, and to help them find within and through the Christian fellowship opportunities for the employment of their best energies.

7. And further to attack with fresh determination the problem of developing stronger Christian communities amongst the vast agricultural population of China. Some churches in China are manifesting a growing interest in this problem, especially, so far as our information goes, in North China. We trust that the experiments now being made and the interest in this whole subject of rural reconstruction that is by no means confined to China alone, may result in more adequate plans and efforts by different Christian bodies to strengthen this side of their work.

It will be readily seen that each one of these topics is of a practical nature and of vital importance. The Christian Church can serve China in no better way than tackling with discernment, courage and determination, these moral and spiritual problems for the remaking of China. Let us repeat the urgent call to mobilize and consolidate the entire Christian forces to stand by, to rally around and to identify themselves with China in her time of national struggle and distress.

## The Laymen's Inquiry

The Appraisers' Commission of the Laymen's Inquiry arrived in Hongkong on February 11th. Since that time members of the Commission have been visiting centers in Kwangtung and Fukien. The Sino-Japanese situation in Shanghai necessitated giving up the holding of the conference of representative Chinese and foreigners from different parts of China, invited to meet the members of the Commission upon their arrival in Hongkong.

Professor William Ernest Hocking, Chairman of the Commission, arrived in Shanghai from Amoy on March 8th. Mr. Harper Sibley and Miss Ruth F. Woodsmall arrived from Hongkong on the 7th. The remaining members of the party arrived on the S.S. "Derfflinger" on the 11th. More detailed plans for the further movements of members of the Commission will be made within the next few days. The political situation made impossible the making of such plans at an earlier date.

It is not planned to call together any large groups. Experience in India and in South China has convinced Dr. Hocking that the best results are secured by having members of the Commission meet individuals alone or only in very small groups. The Commission itself will divide into several parties after leaving Shanghai, probably to meet again as a whole in Peiping.

The National Christian Council takes this opportunity of extending to all members of the Commission a most hearty welcome to China. We are glad that they have come. Such a mission has long been needed. Developments now in progress raise questions of a most far reaching character for all who bear responsibility for the direction of the missionary enterprise.

We are living in one of the critical moments in the history of the expansion of Christianity in the world. These post-war years may be regarded as marking the close of the chapter in the history of Christianity. A

new chapter is about to open. While the foundation on which rests the Christian faith is sure and in no way shaken, questions as to the effectiveness of the presentation of the Christian message are being raised in many quarters. We are deeply conscious that our achievements as missionaries and as Chinese Christians fall far short of our aims, and that some of the latter have been determined more by conditions prevailing in other lands than by the actual needs of the Chinese. It is evident that along with much that is good and vitally important, we have brought to this land some things that are by no means essential, and others that are undesirable. These have hindered the cause we came to advance.

The immense changes that have taken place during the past decades in man's outlook on the universe and in his deeper understanding of his relations with his fellowmen have raised questions of the most far-reaching character. It is time that these should be frankly faced by friendly but independent observers standing outside the organized missionary enterprise but within the Christian Church; observers who, because of their broad outlook upon life and their understanding of its deeper needs as well as of the essential message of Christianity, are qualified to tell quite frankly not only us who are in China, but the Mission Boards and the Churches that are supporting mission work as well, how in their judgment the missionary movement may be strengthened. We are confident that the great work of Christians in China lies ahead, not behind us. The help of western Christians will continue to be needed and will be welcomed for years to come.

We wish, on behalf of our entire constituency, to assure these honored visitors of our earnest desire to assist them in every way possible in securing the information they seek. We pray that they may be given wisdom from above as they face the exceedingly difficult task that has been intrusted to them. We trust that their report, when issued, may so commend itself to the best judgment of the Christian world that it will have far reaching influence upon the future service the Christians of the older churches of the West may in the coming years render to their fellow Christians in this land, and with and through them to those not within the Christian fellowship with whom we seek to share the blessings of the Christian gospel.

## The Winter's Efforts in Flood Relief

*Eleanor M. Hinder*

The long hard winter for millions of sufferers from the floods of 1931 in the Yangtze River Basin draws to a close. With it, the long hard pull of the various relief agencies, whose task it has been to alleviate the suffering and plan reconstruction, comes within measurable distance of the time limit which spring and spring rains will put upon the work of repairing the dykes. Following a summary of the position from Mr. E. C. Lobenstine in mid-December, the present statement aims to depict the situation as at February 29, 1932.

### *The Extent of the Losses*

By mid-January, there were in the hands of the National Flood Relief Commission, the results of the survey on losses from the flood made under the direction of Professor J. Lossing Buck of the University of Nanking. Ninety districts were surveyed, involving 11,791 farm families and 2366 villages in 248 localities. A sampling method was used. It was computed that losses totalled $2,000,000,000 for the whole of the areas flooded last year. In millions of dollars these were distributed:

| | |
|---|---|
| Crops flooded | $867 |
| Buildings | 470 |
| Labor Animals | 135 |
| Implements | 119 |
| Stored grain | 79 |
| Clothing, bedding | 68 |
| Stored fuel | 60 |
| Furniture | 54 |
| Productive animals | 30 |
| Stored fodder | 15 |

The average total loss per family was Mex. $451.00. Viewed in the light of net earnings per family of $300.00 per year, this loss is tremendous. Professor Buck's study estimated immediate needs for food, building repairs, fuel, seeds, labor animals, etc., at $1,500,000,000.

This survey, in which the National Flood Relief Commission invested $10,000, is of great service, not only in the present flood, but in relation to future preventive needs. According to engineers, catastrophes like the 1931 flood cannot be wholly averted by conservancy projects alone, though better dykes would avert losses. Cooperative economic organization of farmers to accumulate savings for future calamities is imperative.

### *Agencies in Relief Work*

*The National Flood Relief Commission*

By far the largest single responsibility, in addition to coordinating activities of other separate organizations, has been assumed by the National Flood Relief Commission under the Chairmanship of Mr. T. V. Soong with Sir John Hope Simpson as Vice-chairman and Director General. It conceived its task under three categories—emergency relief, labor relief, and farm rehabilitation. Though the first named of these was chronologically first, it has had to be continued throughout the whole winter. The second, labor relief, is in line with the practice followed in all recent famines of obtaining work in return for relief, and of securing thereby reconstruction of broken dykes to avoid additional floods with the coming spring. The third planned to provide assistance to farmers in their rehabilitation needs—mending of subsidiary dykes, distribution of seed grain, help in purchase of working animals, etc. Because of financial stringency and for other reasons, the last named program has had almost entirely to be abandoned, except where special earmarked contributions for specialized areas made it possible, and there only for mending subsidiary dykes and provision of seed grain.

*The Emergency Program*

Beginning in August last and extending in time to the present, the National Flood Relief Commission has carried on an enormous program through its provincial representatives.

For various reasons in different parts of the country, camps have not been able to be maintained through the winter as begun in the fall. In Wuhan, as early as November, the authorities feared there would be trouble through communist propaganda, and attempted to disperse the camps by issuance of orders to the effect that food would be no longer available. This did not have the desired effect of dispersing refugees. A second order was issued in January, this time providing for four locations in designated areas. On the issue of this order, the work of dispersal was undertaken by the local representatives of the N.F.R.C. They prepared relief camps at four centers where relief work was available,

and transported the refugee population to those camps. Food had already been collected at those centers so that relief work could continue uninterruptedly.

In Kiukiang, one camp containing 3,000 refugees was burned on a bitterly cold night in early January. In Shanghai, after the Sino-Japanese hostilities began, approximately 10,000 flood refugees from various provinces still in the camp to the west of Chapei, were the target for four successive aerial bombings from Japanese planes.

*Labor Relief*

Chronologically the beginning of actual labor relief postdated the beginning of emergency relief by several months. The interval was occupied by organization of an Engineering Division, and close surveys of the districts so as to discover the extent of reconstruction problem. The earliest repair work began on December 20th. By the end of February, 225,662 workers were employed on dyke reconstruction, receiving wheat as wages for work done. According to districts, the following table shows the distribution of workers at February 27, 1932:

| District | | Laborers | Remarks |
|---|---|---|---|
| 1 | Nanking | 5,000 | Organization complete |
| 2 | South Anhwei (Wuhu) | 5,600 | |
| 3 | Anking | 23,000 | |
| 4 | (Kiangsi) | 35,867 | Two main dykes being constructed by CIFRC. |
| 5 | Hankow | 24,000 | Being organized |
| 6 | Sinti | 9,000 | Organization complete |
| 7 | Hunan | 40,000 | |
| 8 | | | Being organized |
| 9 | Han River | 9,500 | Being organized |
| 11 | | 2,700 | Being organized |
| 12 | Hwai River | 30,250 | |
| 13 | | | Under preparation |
| 14 | Grand Canal | 600 | Being organized |
| 15 | | | |
| 17 | East Kiangsu | | Under preparation |
| 16 | | 250 | |
| 18 | Honan | | Under preparation |

Total number of men on labor relief for wheat wage 225,662.

*American Wheat*

The form in which relief has been made available has been largely wheat, or flour. It will be recalled that in the first instance an agreement between the Federal Farm Board and the Government of China provided for the purchase by China upon credit for 450,000 tons of wheat or flour. A weak point in the agreement provided for taking this "at the day's rate on the Pacific Coast." The price rose from some forty-eight cents per bushel at the commencement to seventy-three cents on November 5th. For the last two months prior to February 29th the price has been about sixty cents per bushel.

While the future will pay for this wheat-upon-credit, the Commission has had the task of paying Pacific Ocean freights for bulk wheat, for bags and bagging, storage and trans-shipment at Shanghai, river transport and storage at river ports, transport by road, canal and every kind of carrying agency to sub-depots and local distribution.

Up to the end of December 1931 the amount of American wheat received and handled by the Commission totalled 83,551 long tons, together with 31,696 long tons of flour. This involved 22 ships carrying complete cargoes. By the end of February, the following table represents total amounts of wheat and flour handled, and that in river depots:

| | | |
|---|---|---|
| **Total tonnage (short tons) received** | | **334,958** |
| **Wheat now at river depots** | **131,632** | |
| **Wheat now in transit and at Shanghai** | **27,204** | |
| **Flour equivalent to wheat** | **133,210** | |
| **Amount still due** | | **129,518** |

The general extremely important result of the presence of so large amounts of grain in the country has been to keep prices down to a level such that only those absolutely destitute could not buy. This has been an inhibiting factor, however, where wheat has been used for wages on dyke reconstruction. Whereas original computations of the value of the amount of wheat which could be used by a man and his family represented 33 cents, it latterly fell in value to 11 cents value. For this wage it proved difficult to get laborers. A further difficulty is occasioned because wheat is *not* the diet of the Yangtze Valley, and many laborers made arrangements with local dealers to exchange wheat for rice.

The Government of the United States has been extremely liberal in its willingness to modify the original agreement as, for no fault of the Commission, it became impossible to carry it out in its original terms due to great difficulties in internal transport. In December permission was given to exchange 75,000 tons of wheat for other grains; that is to say, to sell the wheat at the port of entry and purchase inland rice and wheat for distribution. This policy was exceedingly useful, but even this was difficult to operate. When the Commission entered the local buying markets, invariably the price of grain rose. Furthermore, extensive purchase demanded the presence in provincial centers of an officer of the Commission skilled in the buying of grain. Such were not at the disposal of the Commission. Accordingly, when the local financial situation became worse, the consent of the United States Government was obtained, on February 18th, to a proposal by which the sale of additional wheat was authorized on condition that the Director General of the National Flood Relief Commission himself would undertake to guarantee that the money so secured be used only for relief purposes, under the Commission. Up till the end of February, cargoes to the value of Tls. 700,927.50 had been sold.

*The Commission's Finances*

Very generous private contributions have come into the coffers of the Commission, largely from Chinese sources. The sum received up to the end of December was $6,875,456.05. This includes a gift of $100,000 gold, equivalent to Mex. $457,144.35, from the American Red Cross, remitted to Hankow in the early stages. The Commission had received a total of $7,145,810.97 by the end of February from public contributions of which $1,266,030 came from foreign and all the rest from Chinese sources. This source of income has now virtually ceased owing to the needs for war relief. By the end of December, sums varying from $800 to Chekiang to $857,690 to Hupeh province had been made available for early emergency relief, camp construction, and general purposes. Almost $1,000,000 was spent upon cloth and clothing. But the greatest single expense has been, of course, the handling of the American wheat.

The original plan of the Government to float $30,000,000 of bonds did not materialize. Accordingly, a 10% Customs surtax was levied from December 1st. In that month it yielded approximately $900,000 whereas $2,400,000 per month was required for the Commission's purposes. Accordingly, a loan of £140,000 was contracted with the Hongkong-Shanghai Bank. For January commitments the Loan Securing Committee made available $1,500,000 from sinking fund monies being re-

gularly paid for the service of the Tls. 30,000,000 loan which had not been taken up. The outbreak of hostilities between China and Japan, however, greatly reduced the income from Customs surtax during the period from the end of January till early March. For the three months December 1 to February 29 a total of only Gold $1,042,722 was received in surtaxes, as against an estimate of Gold $600,000 per month. Thus the Commission was short by nearly Gold $800,000 of its original expectations. The following statement, issued on February 29, 1932, indicates the amounts and sources of the Commission's income:

**MEXICAN DOLLARS ACCOUNT**

| Receipts | | Payments | |
|---|---|---|---|
| Total Subscriptions | $7,145,810.97 | Payments .... | $9,443,951.00 |
| 10% Surtax | | | |
| Gold $90,00 .... | 365,783.43 | | |
| £10,000 ..... | 136,475.83 | | |
| Advance from Sinking Fund ..... | 1,500,000.00 | | |
| Wheat Exchange Returned ..... | 403,123.32 | | |
| Other Sources .... | 194,687.34 | Cash ..... | 301,929.89 |
| | $9,745,880.89 | | $9,745,880.89 |

**GOLD DOLLARS ACCOUNT**
(This was kept in gold to meet freight commitments)

| | | | |
|---|---|---|---|
| 10% Surtax ..... | $947,307.30 | Payments .... | $828,259.78 |
| Interest ..... | 64.67 | Cash Balance .. | 119,112.19 |
| | $947,371.97 | | $947,371.97 |
| 10% ..... | £1,444.13. 3 | Interest Payment ..... | £1,444.13. 3 |

*Flood Corporation for China*

With the development of hostilities between China and Japan in February, it seemed wise to provide for eventualities by placing all of the American wheat and flour purchased by the Chinese Government under purely American control. Accordingly, the Flood Corporation for China, Inc. was organized, and a deed of trust drawn up. The Executive Vice-president and Chairman of the Board of Directors is Sir John Hope Simpson, the Director-General of the Commission. Mr. William P. Hunt is President, Messrs. F. B. Lynch, Leonard Everett, E. C. Lobenstine, J. W. Carney, and J. E. Baker are directors of the Corporation.

*China International Famine Relief Commission*

From August 1931 to the end of that year, the China International Famine Relief Commission contributed its services to the National Flood Relief Commission, helping that body to define its policy, adopt its program, and set up its organization in Shanghai and in the field. On December 7th a Yangtze River Committee of the C.I.F.R.C. was formed, and three specific tasks were assumed within the general program of the National Flood Relief Commission. Repair of three secitons of the main river dykes in Kiangsi and farm rehabilitation (rebuilding of subsidiary dykes, provision of seed grain, etc.) in Kiangsi and Anhwei were allotted. For this work the Natonal Flood Relief Commission allocated the quantities of wheat scheduled for this work. A total of 20,700 tons has thus been placed at the disposal of the C.I.F.R.C. In addition, the American Advisory Committee of "Flood Relief in China" with headquarters in New York, made cash grants—$170,000.00 for Kiangsi Yangtze Dyke Repair, $50,000.00 for Kiangsi farm rehabilitation and $100,000.00 for farm rehabilitation in Anhwei. The National Committee of the Y.M.C.A. granted $30,000.00 for work in Wuhu.

By farm rehabilitation is meant assistance to farmers to secure the next crop in the nearest possible future. This involves repair of private dykes and provision of seed grain. The effort is being made to have farmers consolidate their own resources, and then apply to the C.I.F.R.C. for additional grants upon loan. Existing village organization is being used, and later it is hoped to build upon this the beginnings of a sound cooperative practice.

Due to travel difficulties, the Field Staff for Anhwei Rehabilitation were delayed in Shanghai till February 7th. Work on Kiangsi dyke reconstruction began much earlier under the initial supervision of Mr. O. J. Todd who stressed the necessity of reinforcing and buttressing the earthwork on dykes.

*National Christian Council*

The National Christian Council detailed to work in connection with Flood Relief, Mr. E. C. Lobenstine, whose long practical experience has made him invaluable to the N.F.R.C. and C.I.F.R.C. As Secretary of the American Advisory Committee he is again important as liaison.

The Council has received in all since July 1931 $126,790.14. Of this $78,396.22 has come from abroad (including oversea Chinese Christians) and $48,393.92 from China (including Western Christians). One contribution of $35,000.00 was paid to Rev. Lloyd Craighill, Wuhu Treasurer of the N.F.R.C., to enable that Commission to move 11,000 tons of grain needed for dyke repair work in Anhwei province, but held up because the Commission was without the necessary money at the time. The total of the remainder has been allocated to different centers in the flooded area, and its distribution either in work relief or in free relief intrusted to the Christian agencies in those centers.

Part of this total, amounting in all to $34,100.00 has been allocated to centers for relief in the form of loans to needy farmers through mutual aid societies under the direction of a Committee appointed by the local Mission or Church. Loans when returned will become the property of the local mutual aid society, and will, it is hoped, lead ultimately to a development of rural cooperatives.

Grants have been as follows:

**DIRECT AND LABOR RELIEF**

| | | | |
|---|---|---|---|
| **Anhwei** | | | |
| 1. | Hochow (Advent Mission) ..... | $ 500.00 | |
| 2. | Nanhsuchow (Presbyterian Mission) | 20,000.00 | |
| 3. | Hwai Yuan (Presbyterian Mission) | 20,998.89 | |
| 4. | Showchow (Presbyterian Mission) . | 14,000.00 | |
| 5. | Wuhu (N.F.R.C. Rev. Craighill)... | 35,000.00 | 90,498.89 |
| **Hupeh** | | | |
| 1. | Hankow (American Church Mission) | 1,200.00 | 1,200.00 |
| | | | $91,698.89 |

**RELIEF IN FORM OF LOANS**

| | | | |
|---|---|---|---|
| **Kiangsu** | | | |
| 1. | Mon Lin Kwan Project (Methodist Mission & University of Nanking) | | 3,000.00 |
| **Anhwei** | | | |
| 1. | Nanhsuchow (Presbyterian Mission) | 1,500.00 | |
| 2. | Hwai Yuan ( „ „ ) | 4,000.00 | |
| 3. | Showchow ( „ „ ) | 600.00 | |
| 4. | Wuhu (American Church Mission) | 1,500.00 | |
| 5. | Anking( „ „ „ ) | 3,500.00 | |
| 6. | Wuhu (American Advent Mission) | 500.00* | |
| 7. | Wuhu (United Christian Mission) | 2,000.00 | |
| 8. | Wuhu (Methodist Mission) | 2,500.00 | |
| 9. | Wukiang (Advent Mission & University of Nanking) ..... | 3,000.00 | 19,100.00 |

| | | | |
|---|---|---|---|
| **Kiangsi** | | | |
| 1. Hwang Mei | (Methodist Mission) | 1,500.00 | |
| 2. Kiukiang | ( „ „ ) | 500.00‡ | 2,000.00 |
| **Hupeh** | | | |
| 1. Hankow | (Wesleyan Mission) | 3,000.00 | |
| 2. „ | (American Church Mission) | 3,000.00 | |
| 3. „ | (London Mission Society) | 1,000.00 | 7,000.00 |
| **Hunan** | | | |
| 1. Yochow | (Reformed Mission) | | ‡3,000.00 |
| 2. Changsha | (Norwegian Mission) | | |
| | | | $34,100.00 |

| | |
|---|---|
| Total amount for Direct and Labor Relief.... | $91,698.89 |
| Total amount in form of loans..... | 34,100.00 |
| Cash on hand ..... | 991.25 |
| | $126,790.14 |

‡Tentatively allocated—not yet officially applied for
*Requested—not yet officially applied for.

*Y.W.C.A.*

A total sum of $14,500 was received by the National Committee of the Y.W.C.A. of China, more than half from local and student associations. Of this $5,500.00 was spent in Wuthang, supporting the local Association in its relief program. The large Hung Shan Camp relied almost entirely on the experienced Association workers for organization in its initial stages. When the order for camp breaking went forth, the Association began one of the most successful constructive pieces of work. With $5,000 made available by Bishop Roots from the N.F.R.C. funds, more than 300 widows and orphans have been satisfactorily housed, and a thorough social study made of the group. Hospital care, educational program, craft classes, sanitation squads, self-government institutions have rendered the group a welded unit. Budget provision has been made for transport home at the end of the winter. It is believed that an intensive educational work has been accomplished in such a way that many a village will reap the benefits of applied lessons learned. The outstanding results of this experiment are in part due to the trained staff of seven mature Chinese Secretaries who earned universal respect.

With additional funds in hand, the Association proposes to initiate its own village rehabilitation project in Kiangsu, near Nanking.

*Y.M.C.A.*

To-date there has been received a total of $56,454.50 Shanghai currency. Of this amount $39,004.11 has come from abroad and the remaining sum from the different parts of China. Except the sum of $1,700 which is the aggregate of the contributions raised from among the members of the National Committee staff, practically all this money has been sent by the Y.M.C.A.'s both in this country and abroad.

Regarding the distribution of these funds, the National Committee on Flood Relief of the Y.M.C.A.'s of China at its last meeting voted upon the following:

(1) $30,000 to be applied to rehabilitation projects. This money has already been allocated to the C.I.F.R.C. which will administer it for the National Committee in connection with their program of the construction of private dikes in the Wuhu area.

(2) $20.000 to be used for immediate and direct relief. One half of this amount will be used for this form of relief in North Anhwei through the National Flood Relief Commission which, we understand, has a special committee composed mainly of missionaries in charge of the distribution of funds in that part of the country. The other $10,000 has been allocated to our local Associations in Wuhu, Hankow and Wuchang, to be used in conjunction with their respective flood relief projects.

As for the disposal of the small balance still on hand, the Committee will meet in the near future to decide upon the matter.

*Other Relief Agencies*

Individual Missions have conducted direct relief work with their own resources where stations were in affected areas. This present rapid survey does not detail their work at this period. The absence of details has prevented inclusion of the work of the Chinese Foreign Famine Relief Committee.

## The Sino-Japanese War in Shanghai

### 1. War Refugees

*E. R. Hughes*

During Thursday January 28th an enormous exodus of people took place from Chapei and the Settlement extension roads in the northern district. But a good number, mainly poor people, being caught in the fighting area on the Japanese side, were unable, or too frightened to come out. This fact became known on the 29th and the Christian Relief Committee appointed a special sub-committee under Dr. Ida Belle Lewis to arrange for rescue work. Among foreign friends six generous owners of cars were found ready to serve. Since some of these owner-drivers did not possess the special Pass issued by the Municipal Council for use outside the Settlement and it was difficult and often impossible to get through the Japanese barriers without such, other friends with passes also came forward.

For the best part of a fortnight the cars went out every day and all day on their errands of mercy, mostly through the Japanese lines, but also through the Chinese lines. No appeal was turned down unless it was known for certain that the place indicated was actually under regular fire. Even so, there were occasions when firing broke out suddenly close by and the rescuers had to complete their job in double quick time and get out. One car went past the Flood Refugee Camp referred to in Sir John Hope Simpson's protest half an hour after the bombing, and the rescuers were able to witness that there was no barbed wire around it. They were able to bring in wounded.

On another occasion two Chinese ladies and their baggage were being escorted in. One of them was married to an old student of a military college and in the baggage was a text book of his. The discovery of this by Japanese searchers at the barrier caused the arrest of the ladies and a man and they had a very unpleasant and anxious two nights under detention before the efforts of friends secured their release. Thus the work was done not without real dangers of mishap.

No record has been kept of the numbers saved, but a rough calculation makes it from three to four hundred. Later, attention could be given to treasured possessions as well as lives, and the cars came back loaded to the roof. It was pitiable to see old ladies torn between the claims of this article and the other for preservation, and some literally had to be torn away from really dangerous spots. One rescuer found a dead child laid out in a deserted alley way. Nothing could be done, for the car was already full to overflowing with the living.

Sometimes when the rescuer called, the women inmates were too terrified to answer.

After a fortnight, attention was drawn more particularly to the hundreds of people, men and women, still under detention by the Japanese military authorities. Arrests were sometimes made for no other reason than the possession of a Chinese newspaper. For those arrested in the Settlement the Settlement Police have now succeeded to some extent in arranging for transfer to them (and subsequent release.) But the Committee still has to press and press hard for the privilege of serving the hundreds still held outside the Settlement.

A group of Chinese philanthropists, General Chu and Dr. Huang Yuan pei, have supplied invaluable information on this score, so that the Committee has been able to take the matter up with the authorities. We hope to have more to report later.

### 2. War Relief Work

*N. M. Stallings*

The present emergency has brought forth many relief organizations all doing splendid work. Two of these in which the National Christian Council is participating are the Shanghai Citizens' Emergency Committee and the Shanghai Christian War Relief Committee.

The Shanghai Citizens' Emergency Committee was organized by twenty-one of the leading business and professional men of the city. This organization is acting as a clearing house for all relief work. There are committees on investigation, health, transportation, supplies, business and personnel, registration of the missing and the women's auxiliary. There are about 200 volunteer workers giving part or full time. They have made investigations in about 40 refugee camps in which there are more than 20,000 refugees. Many of these camps are self-supporting, but when needed, this committee has been able to supply rice, clothing, bedding, medicine, and other necessities. On of the most helpful contributions has been to find and send out volunteer workers through its personnel committee. Hundreds of people have volunteered and are working in the different camps, a number of hospitals have been opened in the camps and daily medical services are given free. To date, they have collected about $15,000.00, but this represents less than a half of their contributions, so large have been the donations of rice, dry vegetables, fish, clothing, bedding, wool and medical supplies.

The Shanghai Christian War Relief Committee was organized by the Y.M.C.A., Y.W.C.A., N.C.C., local churches and other Christian organizations in Shanghai. The work has been carried on under five main committees: on finance, housing, food and supplies, sanitation and recreation, and rescue work. A number of camps were opened and well-organized on the first day of evacuation from Chapei, but a few days later there were hundreds on the streets, looking in vain for a place to spend the night. Space was secured on the second and third floors, with office and hospital space on the fourth floor, in the new, partially completed Continental Bank Building on the corner of Shantung and Nanking Roads, and the efforts of the Committee have been largely concentrated on this one camp. Very soon there were more than 2,000 people in the building, creating difficult problems of sanitation, food, supplies, and medical attention. In a few days everything was well-organized, with night and day shifts of workers. These were composed of teachers and students from schools, nurses and doctors from hospital staffs or engaged in private practice, women from their homes, and men in business or professional life. They have given their services as they could find time. The medical committee arranged for vaccination against small-pox, and established a hospital in the building for contagious patients who could not be received in the Isolation Hospital. Health conditions have greatly improved recently.

Clothing and bedding have been provided for everyone and hot food served. In addition to regular food, bean milk is provided for the children.

The finance committee has done excellent work. The contributions up-to-date are about $17,186.50 and Taels 875.00, to say nothing of donations of rice, clothing, bedding, food, etc. While this committee has been directly responsible for the camp in the Continental Bank, more or less indirect help has been given to several other camps under Christian auspices. In the Frenchtown Y.M.C.A., there are about 1,000 refugees; in the Moore Memorial Church also about 1,000; in the local Y.M.C.A., 201 Szechuen Road, about 1,200; and 120 in a school at the corner of Yates and Weihaiwei Roads.

Too much cannot be said for the spirit of service and cooperation that has been shown by many individuals and organizations in this difficult undertaking. More than 5,000 refugees have passed through the camp in the Continental Bank Building. There has been a generous response to requests to different firms to donate materials for educational classes and for recreation. They have supplied paper, pencils, books, crayons, scissors, and many little things that have enabled the committee to make life more livable and even profitable for children and young people. Car and truck service has been generously provided for moving supplies and also helping the refugees to get to homes of relatives and other places where they can be better card for.

There are religious services in all these camps. Some meet in small groups, some are for children. In others a worship service for all is held on Sunday. The pastors and workers from the Christian churches are giving their best to this phase of the work.

### 3. Effect on Educational Work

*C. S. Miao*

East China is one of the strongest educational centers in the country, in regard to the quality as well as the amount of work done. Because of the capital being in Nanking, it has also become the center of a great deal of political activity. This explains why right after September 18, 1931, the East China students took such a leading part in the patriotic movement. The movement soon became a serious problem both to schools and to the government. Students took things into their own hands. They decided when and how long they would strike. They made several trips to Nanking, demanding that the government declare war with Japan. With the exception of a few schools, such as the University of Shanghai, and St. John's University, all government schools and almost all private schools closed their fall term without any final examinations. In some places like Foochow, the closing of schools was ordered by the provincial government as a means of avoiding further complications in the relations between the two countries.

Then on January 28th came the "war" in Shanghai. It started, fortunately, at a time when most students had returned to their homes for the winter vacation. Other-

wise there would have been a great loss of young lives. As it was, the effect was nevertheless very serious, owing to the following facts:

1. All the colleges,—to say nothing about the middle and primary schools,—in Woosung were either burned or seriously damaged. The greatest loss is the Tung Tsi Technical College and the Medical School of the Central University.

2. The Fuh Tan University in Kiangwan is just now occupied by the Japanese army and used as one of their military headquarters. Chih Chih College near Kiangwan has been burned. It is understood that this college possessed in its library a very valuable collection of books which was also destroyed by fire. The Oversea's College in Chenju was occupied by the 19th Route Chinese Army and used as its headquarters. Several buildings have been destroyed by Japanese aeroplanes.

3. The land adjacent to the University of Shanghai on the south has been occupied by the Japanese navy and army and is used as a landing field for their aeroplanes. The road to the University is closed by the military forces.

4. Schools in North Szechuen Road and in the whole Chapei area, of course, are now deserted. The Cantonese Girls School was once occupied by the Japanese marines.

5. The Soochow Law School and the Soochow Second Middle School, both located on Quinsan Road, well within the Settlement limits, were searched several times by the Japanese forces during the early part of the "war."

Many other schools on Range Road and Dixwell Road have had a similar experience. Great damage was done in the process of searching.

6. The vice-principal of the Soochow Middle School was captured on the school premises and his whereabouts is still unknown. Many young people in the war area have disappeared.

7. Schools in other parts of Shanghai, although less directly affected by the war, are still closed. Most schools can not be opened because of lack of funds. The municipal schools of the International Settlement have recently decided to open at the end of this month. Other private schools will probably adopt the same policy.

8. Schools in other parts of East China have either opened or expect to open: but due to poor means or lack of communication, students will find it difficult to reach them, even through they have decided to open.

9. At present, there is in Shanghai a large student population with no schools to attend. Some have questioned whether in view of the present situation it might not be better for the schools to remain closed lest the students start trouble again when they have opportunity of returning to school.. In our opinion, however, it appears a greater danger to allow these young people to remain idle at home. There are, moreover, students whose parents either are now unemployed, or have lost everything they possessed. These will not be able to attend school even should they want to do so.

### 4. Evacuations in Shanghai

*I. Missionaries*

On January 28, missionaries were resident in the following places in Chinese territory north and east of the International Settlement:

1. Paoshing Road—Southern Baptist group.
2. Kiangwan—Oriental Missionary Society.
3. The Point—University of Shanghai (Northern & Southern Baptists).
4. Scott Road—Northern Presbyterians.
5. Scott Road—Y. M. C. A. (1).
6. No. Szechuen Road—Northern Presbyterian (Mission Press).
7. „ „ „ —Christian and Missionary Alliance.
8. „ „ „ —Metropolitan Presbyterian Mission.
9. Dixwell Road—YWCA Hostel.

In the Northern and Eastern Districts of the International Settlement:

10. Range Road—Seventh Day Adventist Hospital and Clinic.
11. Quinsan Road—Missionary Home.
12. „ „ —China Sunday School Union
13. Young Allen Court—Southern Methodist Mission Headquarters.
14. Quinsan Road—Soochow University Middle School.
15. Seward Road—American Church Mission—St. Luke's Hospital.
16. Range Road—Church Missionary Society.
17. Chaoufoong Road—London Mission.

All the missionaries in 1, 2, 4, 5, 6, 7, 8, 9, 10, 13, 14 and 15, 16 have removed to other districts of the International Settlement or the French Concession. Three men remained at the Missionary Home (Messrs. McIntosh, Milward and Tewksbury).

No missionaries have received bodily harm, but many are at least remporarily separated from their property with only limited personal effects by them.

*II. Mission Properties.*

Shells have fallen in the compounds or hit the buildings of 1, 2, 5, 6, 7, 10 above. The properties of 4, 5, 6, 7, 8, 9, 10, 14, were forcibly entered and searched by the Japanese and considerable damage done for which no apology has been made or indemnity paid. The excuse—"hunting for snipers."

*III. Churches.*

The following Church properties were in the affected areas:

21. Fitch Memorial Church—Darroch Road.
22. Cantonese Union Church—N. Szechuen Road.
23. Church of Our Saviour—Dixwell Road.
24,25. Foochow Churches—Keh Ming & Sung Tah Li Road.
26. Cantonese Baptist Church—Barchet Road.
27. Beulah Chapel (C & MA)—No. Szechuen Rd.
28. St. Paul's Church—Tien Tung-an Road.
29. Southern Baptist Church—Paoshan Road.
30. Presbyterian Church—Paoting Road.
31. Independent Church—Paoting Road.
32. Seventh Day Adventist Church—Range Road.
33. Lutheran Preaching Hall—Paoshing Road.
34. Endeavourers Church—Chapoo Road.
35. Japanese Church—Scott Road.
36. Japanese Church—N. Szechuen Road.
37. Baptist Church—Hwai An Tang—Paoshing & N. Szechuen Road.

It is not possible at this time to give a full statement of damage done to these properties, all of which have been closed since the beginning of hostilities.

The churches in the Kiangwan and Woosung districts were obliged to close after the beginning of the general Japanese offensive in the middle of February and it seems probable that they have suffered in the general destruction of these places.

### Messages and Statements

The situation during February in Shanghai has naturally given rise to the sending of many messages by Christian organizations, and by individuals in their representative or private capacity. Missionary administrators have cabled and written home their news and views. Many bodies and groups have drawn up statements. These will be found in denominational records or in the pages of the "Chinese Recorder." In this Bulletin, we will confine ourselves to news of the messages from or to constituent members of the International Missionary Council.

The following interesting news taken from the February Bulletin of the N.C.C. of Japan will be read with attention and deep interest:

"At the Tokyo Area conference, Bishop Matsui prefaced his address by saying that after 20 years of rapid growth of internationalism and interest in world peace, Japan was again becoming very militaristic. He made no specific reference to the actions in Manchuria; but earnestly called upon the Christian Movement in Japan to combat militarism, and to strive for a renewal of interest in world peace and internationalism. At the Tokyo New Year's Sunrise Prayer meeting, Bishop Akazawa gave nearly half his time to an eloquent plea for peace. The matter of militaristic propaganda in schools and radio broadcasting was seriously discussed at the January 25th meeting of the Council Executive and then referred to the Officers' Council, by which after long discussion, the Chairman and the Secretary were instructed to call at the Department of Communications and the Department of Education and at the Radio Broadcasting Bureau to express the concern of the Council over the large amount of general militaristic propaganda, and to confer as to the possibility of reducing it. The Shanghai developments seemed to definitely to increase the danger that a long meeting of the officers council with all the foreign members of the Executive was held on February 5th, and a special meeting of the whole Executive on the 6th. At the latter meeting it was voted to send the following cable to the International Missionary Council in New York:

**Japan National Christian Council facing threat to world peace in Far East requests International Missionary Council to implore Governments concerned to use forbearance and settle dispute by peaceful means renouncing use of force further that similar representations to respective Governments be urged upon Christian bodies in each country.**

In the absence from Tokyo of the Chairman, Bishop Akazawa, the head of the General Affairs Section Dr. Chiba and Mr. Ebisawa took this cable to the Foreign Office on February 8th, together with the following just received:

**Secretariats Christian world organizations Geneva. Urge you use influence convince authorities and public of growing volume moral world opinion against Japans increasing use military measures. Our love for Japan and respect for her moral standing in world affairs impels this message."**

From America comes the following message dated February 20th:

**"Committee Reference Council sympathetically responds messages from Christian groups Japan China asking assistance averting threat to world peace. We deplore increasing reliance force Occident and Orient, imperilling world confidence peaceful means settling disputes. Your messages communicated Washington Government. Appealing North American Christians join Christians all lands strong prayer fellowship for victory Christian principles in internatonal relationships.**

(Signed) Moss, *Secretary."*

The Federal Council of Churches of Christ in America cabled as follows on March 1st:

**"In this hour crisis the Federal Council of Churches of Christ in America desires to express again deepest sympathy our Christian brethren China. We are bound to you by ties of fellowship in Christ nothing can break. While humbly confessing sins Western peoples in national policies, we feel that the time has now come for Christian people all nations unite worlds new peace machinery. We join you prayer that further warfare may be avoided and lasting peace speedily secured. Identical message being sent Japanese Christian Council.**

(Signed) McConnell, *President."*

### Conference in Szechwan

*T. H. Sun*

The N.C.C. trip to Szechwan is now a matter of the past, but the spiritual experience of the members of the party during the conferences and the friendships that made the trip such a great blessing will not soon be forgotten. Visiting that Western province as all of us did for the first time, we were struck by the beauty of its natural surroundings, the richness of its resources, and the almost unlimited possibilities of future development. But magnificent and wonderful as these were, it was not this that left the most abiding impression on our minds and hearts. That which gave us the greatest encouragement while we were there and which will continue to inspire us in our work for a long time to come was the people we met and the spirit in which they received us and worked with us. It was most gratifying to sense the unmistakable genuineness of the reception given us.

Our stay in Szechwan was brief, and our knowledge of the local situation inevitably superficial, yet in spite of this our newly-made friends took us readily into their confidence. The few suggestons we made to them were not only sympathetically and seriously considered, but were all incorporated in the recommendations that went in the name of the conferences to the different churches represented.

Szechwan churches have unique opportunities as well as special difficulties. Working in the largest and richest province of China where the climate is mild, the soil fertle, and mineral wealth abundant, the people are relatively free from the pinch of poverty. The adoption, therefore, of a more aggressive program to lift the lives of the masses on to a higher and more Christian plane, has a better chance of success and of adoption than in some other parts of China. Unfortunately, the opportunity of utilizing to the full these natural advantages is reduced by the widespread cultivation of the poppy, the prevalence of banditry, and the instability and corruption of provincial and local governments. At Kiating we were informed that a Christian farmer was severely persecuted by local officials for refusing to plant opium in accordance with their orders. Repeated incidents like this and the difficulties created by the anti-Christian movement and its aftermath have led many church workers to doubt the possibility of any forward move in dealing with the opium problem. This was especially noticeable during the early discussions of each conference, when the question was raised of

Christians renewing their stand against the opium traffic. Towards the end of the conferences such doubts and fears were as a rule overcome. A large number, however, of the Christian leaders and those occupying responsible positions have been undaunted by these difficulties and recognize their responsibility as Christians in the reconstruction program of the country. This was particularly true of the Chengtu conference where some of the most inspiring addresses were delivered and a concrete and practical program for the rural church was presented by local leaders.

There were also groups of young people in every place we visited who were keen and alert, and ready to give themselves to the Christian cause even in the face of strong opposition. We are glad that in their hands lies the future of the Christian Movement in Szechwan, and we are sure that the work of such a devoted band of laborers cannot but be blessed by God and rewarded with success.

In connection with the Chengtu conference, it was our privilege to enjoy the hospitality of a large number of homes on the campus of the West China Union University and to share some of our experiences and problems with members of its faculty. We were deeply moved by their keen interest and ardent desire to work with the church. That institutional-mindedness which sometimes characterizes those engaged in educational work was happily absent. They feel themselves an integral part of the church, and the church workers look to them for fellowship, counsel, and technical guidance. The institution is seeking to serve through the church a large population, more especially through the extension work of their departments of agriculture, public health, and teacher training. One result of the Conference was a decision to hold this year a summer institute on rural work and mass education.

Our experience with the student body was equally encouraging. Our contacts with them in public meetings and small gatherings have led some of us to the conclusion that they as a group, are one of the most religiously inclined in the country. Like other young people of this age, they have their intellectual difficulties, but they seem sincere and unprejudiced in their efforts to solve them. We have rarely met student groups that responded so readily to religious messages, and took such interest in the discussions which followed their delivery.

The churches in Szechwan are often referred to as "younger churches." Their problems do not differ essentially from those in other parts of China. They have not as yet, on the whole, developed a very strong native leadership. Little progress has been made towards self-support exceppt in a limited number of cases. On the other hand, they have made noticeable progress in developing a spirit of cooperation. Though each denomination still maintains its own entity, a very real sense of oneness in Christ has enabled them to rise above their petty differences. The conferences were all interdenominational in nature. Four out of the five were attended by representatives of the China Inland Mission.

An event that thrilled the heart of everybody was the communion service held on the second Sunday in Chengtu. On the platform were six ministers representing all churches cooperating in the conference, including the Friends. In the congregation were two Anglican bishops. They partook of the sacramental elements from the hands of ministers of denominations other than their own, and in that way bore testimony to their belief in the "communion of the saints." A meeting at which Dr. Cheng spoke on the Church of Christ was marked by the same spirit.

In closing this brief report on the trip, the writer wishes to express his personal gratitude for the privilege of being a member of the party, and with his colleagues extends hearty thanks to the many friends they met on the visit.

## The Committee on Christianizing Economic Relations

*J. B. Tayler*

*Recent Publications*

The Committee wishes to draw attention to some of its recent publications, namely, the English report of the Conference on "The People's Livelihood," a "Study of the Applicability of the Factory Act of the Chinese Government" by Professor Ch'en, and a memorandum on "The Possibilities of the Woollen Industry."

The Livelihood Conference attracted considerable attention at the time it was held, now a year ago, and much of the material presented was of permanent value. The report, a quarto pamphlet of 120 pages, includes Dr. H. H. Kung's message as Honorary Chairman, the Findings of the Conference, the subsequent action of the Biennial Conference of the National Christian Council in relation to them, an interpretation by Miss E. M. Hinder: "The Conference in Perspective," and, finally, abstracts from the papers presented. Professor Warren Thompson's suggestions as to ways in which rural standards could be raised by the villagers' own action are given in full, and there are useful charts prepared by Miss Cora Deng.

Professor Ch'en was called to Shanghai from Tsinghua last summer to study the problems involved in applying the Factory Act, particularly in Shanghai,—a subject which was being hotly discussed and which was leading to much difference of opinion. The report contains a valuable summary of the data secured during his study and ten appendices, including suggestions as to which provisions of the act should be the first to be enforced, statistical tables, translations of Chinese laws, a comparison of these with those of Great Britain, Japan, India and Hongkong, and much other important material. The study will prove of great value to all who are interested in the creation of better standards for industry in China. Though the Committee originally sponsored the study, it secured the cooperation of several other bodies, and the report was finally published under the auspices of the Chinese Institute of Scientific Management.

*Rural Industry*

The memorandum on "The Possibilities of a Rural Woollen Industry" is the fruit of a recent study by the Secretary of certain small scale, and especially rural, industries in Europe. It reports on this industry as found in Switzerland, Scandinavia, in Wales and France, and on a very promising experiment now being made in England. A wide spread interest in rural industry, with the recognition that it has a permanent place in a modern economy, was found in many quarters. Some would even say that organized rural industry will play a growing part in the industrial world of the future. Organization is indeed necessary wherever production is not simply to meet the peasants' own needs, but for sale on a wider market. With technical improvements,

with a knowledge of artistic designs, with the changing demands of a larger public, the peasants can not be expected to keep in touch without assistance from outside. Such help is being given in many forms, sometimes by voluntary private organizations of interested persons or again by a peasant union subsidized by government or by handicraft associations, also recognized and supported by the State, and occasionally by commercial bodies interested in the sale of high class products. The use of power in the hands of village craftsmen was also studied to some extent, and the question of competition with mass production in factories.

Finally an attempt is made to discuss the possibilities in relation to the China situation, and it is hoped in later pamphlets to give more detailed technical advice after discussion of plans with the recently-organized "North China Rural Service Union," and the "North China School of Engineering Practice."

While attention was mainly concerned with the woollen industry, some inquiry was also made in such directions as small scale iron industry, pottery and woodwork. It was noted that Norway has been particularly successful with woodwork, and claims that when the peasants have access to their own raw materials and are advised in the use of power, they can compete with large scale production in suitable lines of manufacture.

In view of the need in North China of afforestation, it would seem to be well worthwhile to initiate an experiment in the use of economic timbers and the possibilties of wood in the improvement of Chinese homes and of tools, implements, and other utensils.

*Democracy and Character*

One of the outstanding results of the study was a realization of the scope given for the development of exceptional personalities in the leadership of the democratic organizations on which rural industry is usually founded, as well as the high level of intelligence and character amongst those engaged in it. Memoranda dealing with other aspects of this study may be expected later.

*Geneva*

Mr. Tayler's visit to Europe may be said to have begun and ended at Geneva, that increasingly important center of international movements is the home both of the International Christian Social Institute (of the Universal Christian Council for Life and Work) and of the Department of Economic and Social Research Counsel of the International Missionary Council. The Associate Director of the latter, Dr. Otto Iserland, was especially helpful with suggestions and introductions. The Director himself, Mr. J. Merle Davis, formerly of the Institute of Pacific Relations, is devoting his main thought and energy to an extremely interesting and important inquiry into the social conditions obtaining in the rapidly developing copper industry of Northern Rhodesia and Belgian Congo. Two very different policies, each with the avowed purpose of benefitting the workers, are being initiated. Mr. Davis is planning, with the help of administrative, economic, and anthropological representatives, a study of the problems of native life and of the relation of this large scale, highly capitalized mining industry to it.

It is encouraging to note that in his preliminary visit to South Africa last year, Mr. Davis used our Committee's plans as a text for addresses, and met with a warm response, not only from missionaries, but from government and administrative authorities who believed that our general policies, especially those for village industry, are the ones that are needed for Africa. In this connection it may be mentioned that our rural, industrial and cooperative plans are well-known and highly valued at the International Labour Office also. Dr. Fauquet of that organization entered heartily into arrangements for the European inquiry and rendered much assistance.

*England*

In England much help was received from the United Committee for the Christian Universities of which Mr. W. G. Sewell, formerly of West China Union University, is Secretary. Under their auspices, an informal conference was arranged at Edinburgh House which was attended not only by missionary executives, but by members of such groups as the Rural Industries Bureau, the National Council of Social Service, the London School of Economics, the Christian Social Council, Workers' Education, the Cooperative Movement, etc. The discussion revealed keen interest, and led to a belief that considerable help for this phase of development in the missionary movement can be obtained from groups not usually or closely associated with missionary enterprise. Another result of that Conference has been the suggestion that the Conference of British Missionary Societes should have an Advisory Board for social, economic service, and recommendations were made which have since received the endorsement of the China Committee of the Conference.

The same United Committee is forming a group at Leeds University, headed by Professor A. F. Barker of the Textile Department, which may be able to offer practical assistance to Christian groups interested in the development of the wool project. Professor Barker is giving much thought to Mr. Gandhi's plans for rural India,—a country which the professor visited last summer.

*City Problems*

During the latter part of his stay in England, the Secretary gave some attention to workers' education, in the hope of making available for China the rich experience of workers' movements in England. The Committee is planning to make a forward move in this field in Shanghai, as soon as conditions will allow. It is hoped that one part of this may be an attempt to organize, on the general lines of German handicraft associations, which have something in common with Chinese guilds, some of the workshop and small scale industries in the city for the regulation of apprenticeship the provision of training and the adoption of standards of welfare for the trades concerned.

*The Churches and Promotion*

Plans for bringing the activities and ideals of the Committee before churches and student groups, in the hope of creating more vital interest in and understanding of this aspect of Christian life and responsibiilty, will be under discussion during the next month or two, and the results will be communicated to a later issue of the Bulletin.

## Hua Chung (Central China) College and Its Registration with the Chinese Government

*Francis Wei*

Hua Chung College (華中大學) is the union of five distinct units:—Boone University, the Collegiate Department of Griffith John College, Huping College,

the Collegiate Department of Wesley College, and the College of Yale in China. This union was first carried out in 1924 in response to the recommendations of the Burton Education Commission of 1921-22, and was stimulated by the difficulties in 1927, when everyone realized the need for efficiency and high standards of work, possible at this stage only in a union institution.

There is no other Christian college now in the whole of the Central China region, comprising the four provinces of Hupeh, Hunan, Honan and Kiangsi. Hua Chung, therefore, seeks to serve at the heart of the Country the Christian communities of this wide area, from Chungking in Szechwan to Anking in Anhwei and from South Hunan to North Honan.

Since its reopening in 1927, after an interruption of two years, the College has been growing slowly but steadily. Its policy is not to take in too many new students at a time, and, according to its present scheme of organization, not to exceed the maximum enrolment of 240, with about one-third women students. Quality, rather than quantity, is stressed, and everything possible is done to assure our wholesome relationship between staff and students.

Application for registration was filed with the Ministry of Education through the Provincial Bureau of Education at the end of June, 1931. The floods in Wuhan delayed our progress, but by the middle of October the Board of Directors was registered, and on December 24, Christmas Eve, notice was received that the College was fully registered under the title of Hua Chung Ta Hsio, with three Faculties, Arts, Science and Education.

The College seeks not only to educate the students, men and women, within its walls, but also to reach the thousands of students in the middle schools, by playing an active part in the improvement of secondary education in the Central China region. Under its auspices, a Middle School Conference was held on January 25-28, 1932, with seventy-eight delegates—principals and teachers—as the guests of the College. These seventy-eight delegates represented twenty-one Christian middle schools and nine Christian missions in the Central China area. For three days, they met and discussed with the Hua Chung Faculty problems concerning secondary education and the proper relation of middle schools with the College. This will be only the first of a series of conferences, to bring all the Christian educational institutions together and to create an *esprit de corps* among all the Christian educators in the Central China region.

The spring term of the College began on February 1 and lectures have been going on ever since February 3, with a larger enrolment than the last term.

## N. C. C. Publications

Following are titles of publications omitted from list in the Bulletin of December 14, 1931, or published since that date.

*I. Literacy Movement.*

**識字運動類**

1. Christianity and The Mass Education Movement. Chinese. 5 cents.
   **基督教與平民教育運動 （中文） 每冊五分**
2. Manual of Methods for Christian Literacy Movement. Chinese, 5 cents.
   **民平學校實施辦法 （中文） 每冊五分**
3. A General Report of National Christian Literacy Institute. Chinese, 10 cents.
   **全國基督教識字運動研究會報告 （中文） 每冊一角**
4. Essential Characters for the Literacy Movement. Chinese, 10 cents.
   **識字運動應用字 （中文） 每冊一角**
7. Pictures for Literacy Movement, Chinese, No. A, 2 Pictures a set. No. B, 3 Pictures a set, 5 cents per set, 20 sets or more 30% discount.
   **識字運動圖畫。 甲種二張， 乙種三張， 每種五分， 二十套以上七折**
8. The Church Literacy Movement, 1930, English, 20 cents.

*II. Rural.*

**農村文學類**

9. The Christian Country Life Movement, English, 20 cents, 20 copies or more 30% discount.

*III. Evangelism.*

**佈道類**

10. Tracts of Evangelism, Chinese, 8 articles in 8 colored papers, 5 cents.. If ordered in quantity by bookstores, 15% discount: school and colleges 10% discount. In quantities of 100 or more, from N. C. C. only, 30% discount.
    **新春佈道單張（中文）八種單張爲一套，概託上海北京路四十四號廣學會書局代售，每套五分，如分售處向該會書局批購八五折計算，教會及學校概以九折計算，惟直接向本會函購，至少須購百套以上，一律七折。**
11. Posters of Evangelism. Chinese, 2 sets on colored paper. Each set consists of four posters, 5 cents, 10 or more sets, 30% discount.
    **新春佈道對聯（中文） 共兩套，每套四張，價五分 十套以上七折**
12. Special Issue on Evangelism, Chinese, Single copies, free. 2 copies for 2 cents.
    **新春佈道特刊 一本送寄 二本價二分**

*IV. Stewardship.*

**受託主義類**

13. Stewardship Play. Chinese, by Clara P. Dyer and Wang Jui Chih, 4 cents.
    **受託表演，戴珍珠著。 （中文） 每冊四分 五十冊以上， 每本三分**

*V. Economics..*

**經濟類**

14. The People's Livelihood, English, 108 pp. $1.00. A Report of the Conference in Shanghai, March, 1931.
15. Study of the Applicability of The Factory Act of the Chinese Government, A Preliminary Survey of The Shanghai Area. By Chen Ta, 91 pp. $1.00. English.

*XI. Religious Education (for the N.C.C.R.E.)*

**教育類**

16. Religious Education Fellowship, English, Free.
17. Suggestions for the making of a Curriculum of Primary Sunday Schools. English. 10 cents a copy.

**18 初級主日學課程編輯注（中文）每册五分**

Orders for single copies or small lots should be addressed to the Kwang Hsueh Publishing House, 44 Peking Road. Discounts on large orders are available only when addressed to the N.C.C., 23 Yuen Ming Yuen Road, Shanghai.